

محبت کی شادی۔۔۔ جب آتش فشاں ٹھنڈا پڑ جاتا ہے!

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عرقان صدیقی:

ایک لڑکی کی کہانی جس نے والدین سے بغاوت کر کے محبت کی شادی کا راستہ اختیار کیا۔
درجنوں کمرے اس پر مرکوز تھے جیسے اس نے تاریخ انسانی کا کوئی بڑا معرکہ سر کیا ہو۔ وہ پولیس کی تحویل میں تھی لیکن اس کے لیے میں کمال کا عزم تھا۔ وہ جوش اور خروش کی تصویر بنی یا یا غیاثہ حاکمت کے ساتھ اپنا نقطہ نظر بیان کر رہی تھی۔ گردش دوران اس کے سامنے ختم سی گئی تھی اور زمانہ اس کے قدموں سے لیٹا جا رہا تھا۔ وہ ”محبت“ کا معرکہ لڑ رہی تھی ایسا معرکہ لڑنے والوں کا جنوں جب خود سری کی معراج کو پہنچتا ہے تو انھیں اپنا گرد و پیش بڑا ہی حقیر دکھائی دینے لگتا ہے اور مقدس ترین رشتے بھی ان کے لیے کانچ کے کھلونے بن کر رہ جاتے ہیں اگلے دن کے اخبارات اس کی تصویروں سے بھرے تھے اور بلند آہنگ سرخیاں اعلان کر رہی تھیں ”محبت جیت گئی۔“

وہ میرے پاکستان کی بیٹی ہے جس نے اپنی پسند کے آدمی سے شادی کر لی اور اپنے ماں باپ کا گھر چھوڑ دیا۔ والدین اس شادی کے خلاف تھے، نبوت تھا نے پچھری تک پہنچی۔ اس نے عدالت میں بیان دیا کہ اسے انخواہیں کیا گیا بلکہ اس نے اپنی مرضی سے شادی کی ہے۔ اس نے اپنے والدین پر متعدد الزامات بھی عائد کیے۔ عدالت نے اسے اس کے شوہر اور اس کے دیور کو تمام الزامات سے بری کر دیا۔ اب معظم نے حکومت سے ایجنل کی ہے کہ دونوں میاں بیوی کو پاہر کے کسی ملک بھجوا دیا جائے امکان ہے کہ امریکا اور یورپ کے کئی دوسرے ممالک انھیں ہاتھوں پاتھ لیں گے۔

مجھے کہانی کی جزئیات اور تفصیلات سے زیادہ دلچسپی نہیں۔ میرے لیے یہ سوال بھی بے محل ہے کہ ارونا اور اس کے والدین میں کس کا موقف درست ہے۔ میں تو صرف یہ سوچ رہا ہوں کہ حالات و واقعات کی کون سی کروٹ نے اس محسوس بھری ساعت کو جنم دیا جب ایک بیٹی بغاوت پر آمادہ ہو گئی اور جب برسوں اپنی اکلوتی اولاد کو ناز و نعمت سے پالنے، اسے تعلیم دلوانے اور اس کے حسین مستقبل کے خواب دیکھنے والے والدین ایک مقدمے کے مدعی بن کر اپنے ہی جگر گوشے کے سامنے آکھڑے ہوئے میں اس ”سرشاری“ کے تصور کا احاطہ کرنے کی کوشش کر رہا ہوں جس نے ایک بیٹی کے رگ و پے میں ایسا پارو دھجھک دیا اور میں اس کرب کی شدت جاننے کی سعی کر رہا ہوں جس سے ارونا کے ماں باپ گزر رہے ہوں گے۔

ارونا اس قوم کی بیٹی ہے اور بیٹیاں سناچی ہوتی ہیں وہ میری بیٹی بھی ہے۔ اسے اسلام نے یہ حق دیا ہے کہ اس کا شریک سفر اس کی پسند کے مطابق ہو۔ اگر وہ اپنے ماں باپ کو قائل نہیں کر سکی یا اس کے انتخاب میں کوئی گجی تھی یا وہ معقول طریقہ اختیار نہیں کر سکی تو یہ اس کی کم نصیبی تھی۔ اسلام جبر کے خلاف ہے اور بیٹیوں کو بھڑ بکریوں کی طرح کسی کو جھما دینے کے سخت خلاف ہے لیکن اس کے ساتھ ساتھ اسلام اپنی پسند کو سلیقے اور قریبے کی نقیصہ حدوں کے اندر رکھنے کی تلقین بھی کرتا ہے۔ دنیا کا کوئی شخص کسی کو اتنی محبت اور خیر خواہی نہیں دے سکتا جتنی محبت اور خیر خواہی والدین کو اپنی اولاد سے ہوتی ہے۔ اگر ماں باپ اولاد کے کسی جذبہ بے اختیار شوق کے سامنے حکمت کا بند نہ پاتے نہ نکلیں اور معاملے کو دانش مندی سے سلجھانے کے بجائے پیکار پہ نکل جائیں تو اسے بھی کم نصیبی ہی کہنا چاہیے۔ ساری مخلوق پر انسان کی فضیلت و برتری کا بنیادی سبب یہ ہے کہ وہ اپنی منہ زور خواہشات کو تکمیل ڈالنے اور اپنے اندر کے جذباتی بیجان کو معاشرتی اقدار، تہذیبی روایات اور اخلاقی قریبوں کے اندر رکھنے کا سلیقہ جانتا ہے، اسلام اس نفس کشی کی تربیت دیتا ہے۔ اقدار و روایات کا مقام بلند حاصل کر لینے والے معاشرتی رویے اپنے دامن میں مصلحت، حکمت اور دانش کا ہمیشہ بہا خزانہ رکھتے ہیں۔ بہت سی قدغیں اور پابندیاں جو یہ ظاہر ناگوار لگتی ہیں، دراصل ہمارے تحفظ کا حصار ہوتی ہیں جسے توڑ ڈالنے سے ہم خود اپنے آپ کو نامہریاں موسموں کے حوالے کر دیتے ہیں۔ مغرب میں چچک اور طاعون کی طرح پھوٹ پڑنے والی معاشرتی برائیوں کا بنیادی سبب یہ ہے کہ آزادی خود مختاری اور ذاتی مرضی و منشا والدین اساتذہ اور بزرگوں کی تلقین و نصیحت اور رہنمائی پر حاوی ہو گئی۔ جوانی اس منہ زور ہو چلی ہیں اور ”طلاق خود معاملہ“ نے شیرازہ معاشرت درہم برہم کر دیا ہے وہاں طلاق کا تناسب بڑھتا جا رہا ہے، گھر پلوتا چاقیاں عروج پر ہیں عائلی زندگی زبردست انتھاکا شکار ہے اور عورت اپنی بکریم سے محروم ہو کر اخلاق یا ختم موسموں کا چارہ بن کر رہ گئی ہے خاندانی نظام کی ٹوٹ پھوٹ نے دنیا کے سب سے تعلیم یافتہ معاشرے

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